MONTHLY

Regd. No. L 7676

Tahrik i jadid

Rabwah

Fath 1357 H.S.—Sulh 1358 A.D.

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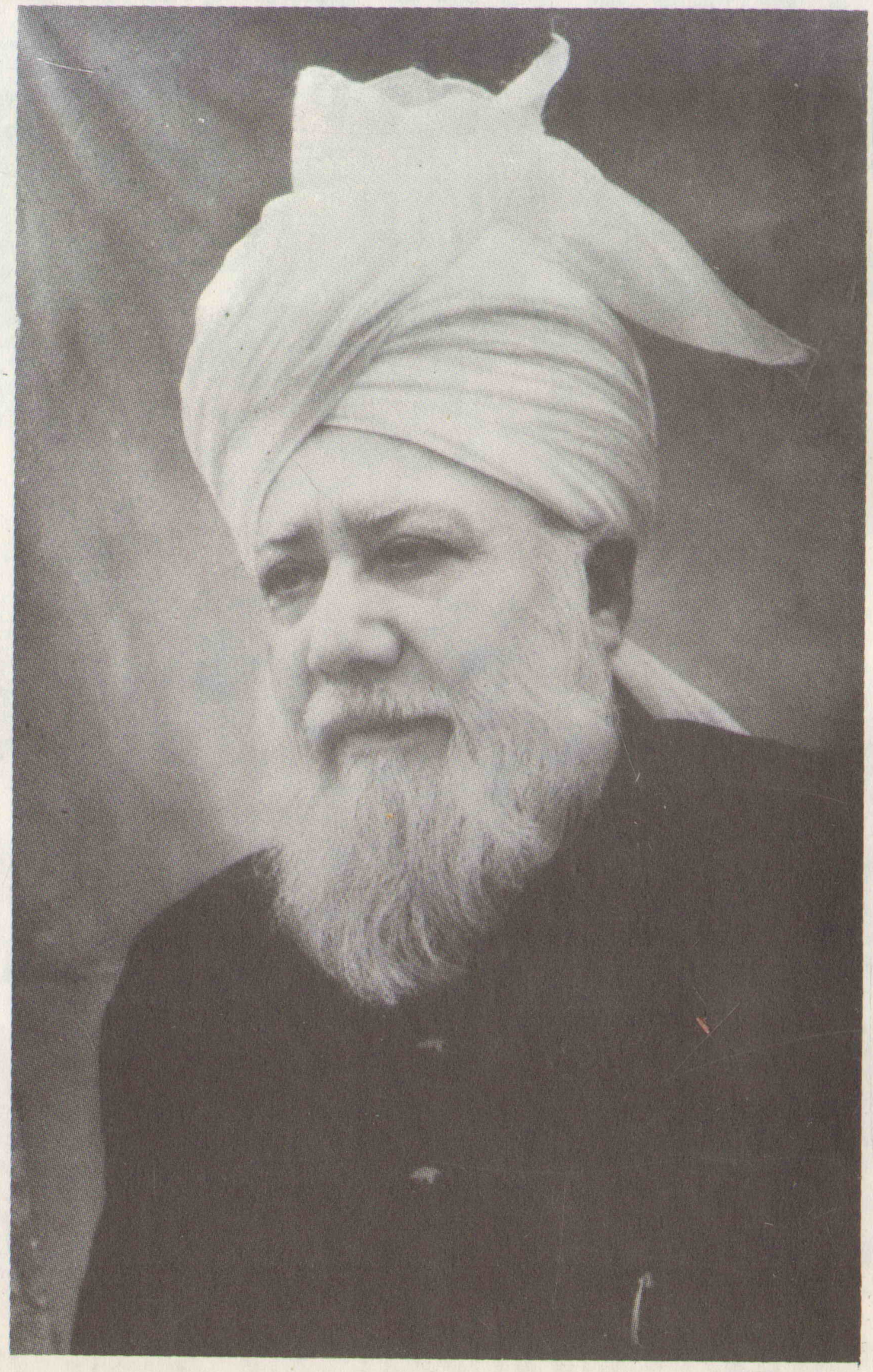
A section of the motor cycle riders escorting members of the *Majlis Khuddamul Ahmadiyya* during their march past through the principal streets of Wa at the 3rd National *Majlis Khuddamul Ahmadiyya* Rally held at Wa.



HAZRAT MIRZA NASIR AHMED

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KHALIFATUL MASIH III

In his address to Lajna Imaillah, appearing on page 1 of this issue, Hazrat Khalifatul Masih III explains that Ahmadi women have as responsible a roll to play in the regeneration of Islam as Ahmadi men.

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XIV—No. 12
Vol XV—No. 1
Dec., 1978, January, 1979

Editor
NUR-UD-DIN MUNEER M.A.

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ANNUAL NUMBER

We wish all our readers a
HAPPY JALSA SALANA.
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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

Annual Subscription : Pakistan Rs. 5.00
Other parts of the world : Rs. 5.00 Plus Air or Surface mail postage.
Write to : Managing Editor, Tahrik-i-Jadid, Rabwah, Pakistan.
Printed by : Malik Basharat Ahmad at the Nusrat Art Press, Rabwah.
Published by : Abdul Latif Khan for Tahrik-i-Jadid, Anjuman Ahmadiyya Pakistan, Rabwah.

Faisalabad grams : SAFINA Faisalabad
Office phones : 22483—27616
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BOOKS ON ISLAM

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THE ROLL OF WOMEN IN ISLAMIC REGENERATION

by Hazrat Khalifatul Masih III

In his address to the 16th Annual Ijtimaa of Lajna Imaillah (Central) held on November 3, 1973, at Rabwah, Hazrat Khalifatul Masih III exhorted Ahmadi Womenfolk to work side by side with their men for the regeneration of Islam. He also gave them the glad tidings that women can have the love of God as good as men. The following is an English abridgement of that address by Nur-ud-Din Muneer M.A.

———:o:———

Pegging his address on the Quranic verse :

من عمل صالحاً من ذكر او انثى وهو مومن فلنحيينه حيوة طيبة ولنجزينهم باحسن ما كانوا يعملون ۔

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i.e., "Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life, and We will surely bestow on such their reward according to the best of their works. (16 : 98), **Hazrat Khalifatul Masih said :**

According to Islam the blessings of God are not a prerogative of men only. Women equally share it. The doors of earning God's love are open to both men and women. Whosoever would forsake selfish desires and seek His love and Mercy will be blessed by it. A woman will stand equal to man in this respect and may even surpass some of them in attaining nearness to her Creator.

The period of time which we have entered now holds a special significance. A great event, greater than which is inconceivable, has taken place. The Promised Messiah and Mahdi has been raised and he has appeared among us. He has come in fulfilment of the glad tidings given by the Holy

Prophet (peace and blessings of God be on him) and he has come to usher a new era of the glory of Islam. He will gather the whole mankind in the fold of Islam and congregate them as one family under the flag of the Holy Prophet (peace and blessings of God be on him). This revolution which will turn the whole humanity into one Brotherhood of Islam, is to be brought about by the Promised Mahdi, and this is the greatest event of this age.

The advent of the Promised Mahdi is a great event in this sense that Islam will now be revived. Islam had touched the lowest ebb of its fortune. It had decayed and declined and anti-Islamic forces had utterly demolished it. The West had done away with it by its thousands of objections and made it look savage and detestable. The Promised Messiah has told us that the number of objections levelled against it by Chrisitans alone comes to 3000. The objections raised by the Jews, Hindus Atheists and polytheists defy counting. Doubtlessly it was a tragic moment for Islam. Its very survival was in jeopardy. The Christians, its inveterate enemies were confident that its days were numbered and that its extinction was only a matter of time. They were openly declaring that it will be wiped out of India so completely that not a single Muslim will be seen in it. They were boasting of conquering Africa also and finally of hoisting the flag of cross on the holy cities of Mecca and Medina.

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But the Promised Messiah and Mahdi dashed their hopes to ground. He refuted their criticisms conclusively and provided us with guidelines for confuting every kind of objections against Islam. So he saved it from destruction.

God Almighty invested him with all that knowledge which was necessary on the one hand for the defence of Islam and on the other for resolving the problems facing mankind and for removing the tension gripping them at the moment. Islam is not in need of sword or atom bombs for its conquests. Islam wins the hearts with love and affection and with these weapons alone it will even now overcome the whole world. The Promised Messiah raised a community to carry on his work after him. That community is you. So it is your responsibility now to win humanity for Islam with love and affection and with the force of arguments which the Promised Mahdi has furnished in support of its truth.

This responsibility rests equally with Ahmadi men and Ahmadi women. The Quranic verse which I recited in the beginning holds them both responsible. So this battle for the supremacy of Islam has to be fought by both men and women and none of them can be exempted. Then this battle has to be fought on two fronts. Externally, Ahmadis have to present a true picture of Islam to all non-Muslims and so to draw them to its fold. Internally, they have to reform themselves and their children so that their conduct conforms to the teachings of Islam. This battle shall go on to the end of time. We have to carry it on patiently and perseveringly and keep a steady watch on both the fronts... Every husband should see that his wife is valiantly fighting on both the fronts and every wife should see to it that her husband is also waging this war courageously. The parents should watch their children and guide them in absorbing Islamic teachings and in adopting its ways of conduct. Lajna has also to play its part in the materialization of this scheme. It should keep its branches awake and carry them forward in the march of progress. Lajna is on the whole doing good work but it should exert itself to do better.

I am a humble servant of God. God Almighty has made me a successor of the Promised Mahdi. In this capacity I have to follow his injunctions and make the whole Jamaat also to do the same. The work entrusted to the Promised Mahdi is very great and its realization requires Herculean efforts. The Promised Mahdi was wont to take brisk strides in the accomplishment of his work and he expected his followers to keep pace with him. He had declared that whosoever was unable to do so might leave him. The same choice I extend to you. If anybody among you is unable to exert properly for the glory of Islam, he may leave me. Why should he behave hypocritically. A hypocrite, according to the Holy Quran will be thrown in the lowest and the darkest regions of hell. The last and a crucial battle is being fought with Satan. He has mobilized all his resources against Islam and is dealing it a death blow. We must all realise the gravity of the situation. All our organisations like Ansarullah, Khuddamul Ahmadiyya, Atfalul Ahmadiyya and Lajna Imaillah must have a correct appraisal of the danger at present posed to Islam. They all must gird up their loins and repel the attack forcefully.

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I must warn the Lajna again about their duties and responsibilities. As I said in the beginning they are equally responsible for regenerating

Islam. They have to fight in this battle shoulder to shoulder with their men. If they become idle, they will be taken to task. I must say to them also that whoever among them fears that she is unable to carry on this struggle properly, she may get out of the community instead of keeping in it as a hypocrite. God Almighty may strengthen you and enable you to offer adequate sacrifices in the cause of Islam. Womenfolk constitute nearly one half of the strength of our community. If they behave paralytically our work will suffer an irreparable loss. You should, therefore, realise that the glory of Islam is at stake and you have to redeem it.

In the recent tour of Europe I had an opportunity to meet with people and to sense their trends. Some of the press reporters who interviewed me were wondering about the paucity of our missionaries and mission houses in Europe. They said that it was inappropriate with our claim of Islamising the whole of Europe. I told them that we were watching the changes which were occurring in the continent and the moment we found that the ground was set, we would send say, one thousand missionaries to Switzerland alone. But let the right time come.

This shows how Europe is thinking about us. But I may tell you that the right time may come very soon. We may have to send thousands of missionaries to the western nations. The question is whether we are ready to do so. Please ponder on it and try to rise to the occasion. When the time comes, we should be ready to meet it squarely. God Almighty may enable you to do so.

رسالہ تحریک جدید کے متعلق

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حضرت خلیفۃ المسیح الثالث کا زریں ارشاد

"رسالہ تحریک جدید ہے ۔ یہ اپنی نوعیت کا ہے ۔ بڑا مفید ہے ۔
اپنے دوستوں کو پڑھانا چاہئے"

اقتباس از تقریر حضرت امیرالمومنین برموقعہ جلسہ سالانہ ۲۷ دسمبر ۱۹۷۷ء

Ahmadis and Bhutto

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In its issue of November 25, 1978, the Pakistan Times Lahore published a news item under the heading "Jew Professor in London to organize Bhutto Lobby". A letter about this news written by Chaudhry Muhammad Zafrullah Khan, former Foreign Minister of Pakistan and ex-President International Court of Justice was published in the Pakistan Times of December 5, 1978. We are reproducing below that letter for the benefit of our readers. (Ed).

I have been deeply distressed to read your report (P.T., Nov. 25) under the headline "Jew Professor in London to Organise Bhutto Lobby." It is fantastic story, originating from the PPI, London and constitutes a malicious libel against the Ahmadiyya Movement. I am most surprised that a responsible organ of the press should have given credence and publicity to such an obviously defamatory concoction.

I challenge every one of the statements that are attributed to the Ahmadis in this deliberately malicious despatch. For instance it states: Qadianis, it may be mentioned, are openly advocating the dismemberment of Pakistan because they feel that in an Islamic State, they cannot be a viable entity. This is an utterly baseless lie. Not a vestige of fact can be cited in support of this so-called open advocacy. The Ahmadis are one of the most loyal and faithful groups of citizens in Pakistan. To my own certain knowledge, many of them pray humbly and sincerely several times a day for the security, prosperity and welfare of Pakistan. The dismemberment, God forbid, of Pakistan, would mean the ruin of Pakistanis and could in no wise benefit any of the Ahmadis or non-Ahmadis. Why, then, should the Ahmadis advocate openly or secretly that which would mean suicide for themselves?

The despatch also alleges that some un-named Jewish Professor of Stanford University who is supposed to have arrived in London to organise the Bhutto lobby intends to proceed to a number of African countries where he will meet Qadianis who have pledged to assist him in his task of condemning the Islamic regime in Pakistan. The author of this despatch certainly does not lack rich exuberance of imagination. In this one

sentence, he has woven together a legend involving a Jewish Professor of a University in California operating from London, who proposes to propagate the condemnation of the Islamic regime in Pakistan with the assistance of some Qadianis in African countries. The only purpose of this sorry tale is to smear the Ahmadis with the charge of hostility towards Pakistan. Every diplomatic representative of Pakistan in any of the African countries which have a sizeable Ahmadiyya community would bear witness that the members of the Ahmadiyya Movement in those countries are a source of sympathy and support for Pakistan because the Headquarters of the Movement is in Pakistan.

Then it is alleged that the money for Mr. Bhutto's election campaign came from Israel through the Ahmadia Centre in Tel Aviv. This is another fantastic lie in line with the rest of the despatch. In the first place, there is no Ahmadia Centre of any kind in Tel Aviv. There certainly was an Ahmadi religious Mission which was established in Palestine several years before the emergence of the State of Israel, whose activities were confined entirely to the religious field. That Mission has continued after the establishment of the State of Israel and has not in any way altered the scope of its activities. It has established no kind of liaison with the State of Israel or with any Israeli Organisation; nor has it been a channel of transmitting financial assistance to Pakistan or elsewhere for any purpose whatsoever, political or otherwise. This again is a baseless defamatory allegation against a Movement which has throughout its history neither solicited nor received any financial assistance from any Government whatsoever.

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The name of Mr. Murtaza Bhutto son of the ex-Prime Minister, has been sought to be linked in some manner with the Ahmadiyya Movement for the purposes of promoting propaganda for the release of Mr. Bhutto. That again is a product of the fertile imagination of the author of the despatch. Mr. Murtaza Bhutto has had no contact whatever with any centre or branch of the Ahmadiyya Movement, nor has the Movement taken any stand on the question of Mr. Bhutto's guilt or innocence. His case has been subjudice for a long time. The members of the Movement have felt no direct concern in the result of the case. Their attitude has been that the matter is awaiting judicial determination and that it would not be right for any-one to take up any kind of stand on it one way or the other. They feel certain that those who are charged with responsibility in the matter will discharge it honestly in accordance

with the law as they understand it and in conformity with their conscience. Any expresion of views pending their determination of the issues involved cannot in any manner assist them in the due discharge of their heavy responsibility. That being so, every allegation or insinuation that the members of the Ahmadiyya Movement are exerting themselves in one direction or the other is pure invention and is designed only to besmirch the good name of a loyal and peaceful community and is worthy of condemnation.

It may perhaps be permissible to add that the Arab cause on the question of Palestine was advocated in the United Nations vigorously by me as Pakistan's representative and that my forceful advocacy of it won the admiration of the Arabs and cemented their ties of friendship with Pakistan. The State of Israel has had no reason to expect at any time that the membersof the Ahmadiyya Movement could establish any kind of liaison with them in the pursuit of any common objective legitimate or otherwise—

ZAFRULLA KHAN, 93, Khurshid Alam Road, Lahore Cantt.

Pakistan Times Lahore 5-12-78

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(تلخیص حدیث نبوی)

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My Reminiscences of the Promised Messiah

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By Hakim Din Muhammad

IN his narrative given below, Hakim Din Muhammad, an old companion of the Promised Messiah recounts for our readers some of the incidents in the life of the Promised Messiah (Peace on him) of which he was himself an eye witness. (Editor)

I have the honour to state that by the grace of Allah Almighty I had the privilege of performing baiat at the holy hand of the Promised Messiah and Mahdi in the year 1902, when I was 14 years old.

I was at that time a student of the T. I. High School Qadian (East Punjab).

During my stay at Qadian from the year 1902 to 1905 I had the benefit of hearing him talk with his guests, answering their querries about the death of Jesus Christ and about his own claim to be the Promised Messiah and Mahdi.

I beg also to state that he offered his prayers 5 times in a mosque, which was adjacent to his own house. It was named 'Masjid Mubarak' and formed part of his residence. Though it was not separated from his house it was exclusively reserved for worship. The Promised Messiah used to meet his guests in this mosque daily in the evening between 'Maghrib and Ishah' prayers and also during the day when possible.

Guests would come to him daily who were lodged in the Guest House where free board was also provided to them by the Promised Messiah. They were informed on arrival that they would be able to see him, in the 'Masjid Mubarak' after evening prayers. In such interviews, the Promised Messiah, after usual introduction with new comers heard their questions and objections calmly. He would never interrupt them while they were talking. After giving them a full hearing he would reply to every point and objection raised by them in their talk. He would continue his speech, supporting it by arguments and quotations from the Holy Quran, and sayings of the Holy Prophet Muhammad (S.A.W) till the guests were fully satisfied.

The Promised Messiah regularly took a morning walk upto a dis-

tance of about two miles daily. He would invite his guests also to join him. During the walk he would discuss all those subjects which had been taken up on the previous night. He addressed his disciples also during the course of such walks and informed them of his revelations which had been received by him in the preceding night. The Editors and reporters of the two Newspapers 'Al-Hakam' and 'Al-Badar' would take notes and publish them in their respective papers.

When the guests would be satisfied by his answers, they would request him to accept them as his disciples. He would then take their "Baiat" in the mosque. It was a sort of a solemn promise to live their lives strictly according to Islam. Thereafter, he would pray raising both his hands upto his eyes for their steadfastness in their pledge of "Baiat" and for their refraining from all kinds of sins. All men present would join him. When he would finish it he would say 'Ameen'.

After this prayer, if time allowed the Promised Messiah would make a small speech in which he would advise the new entrants as to how they should mould their conduct to become a true member of the Jamaat. He told them that their "Baiat" would not bear any fruit if they did not act as a true believer should. He would stress that they should shun all kinds of sins and un-Islamic customs. He would tell them also that they would be subjected to persecutions after this 'Baiat'. Their friends and relatives would abandon them, would curse them and would misbehave with them. He would also reassure them that Almighty God would help them, and remove all their hardships if they remained steadfast and earnestly turned to Him for His help. He would warn them clearly that unless they pass through such tests as the followers of Prophet Muhammad (S.A.W), had undergone they would not be reckoned as true Ahmadis in the eyes of Almighty Allah. He would also ask the new disciples to remain in touch with him and continually remind him to pray for them.

I have further to state that in the year 1905, when the Promised Messiah was returning from Delhi to Qadian, he broke his journey at "Ludhehana" which was a Railway Station on the same main line. He delivered a public lecture there. I had the privilege to attend it. He told the public that 14 years back he had been cursed, excommunicated and declared an infidle by many religious teachers of this city because he had claimed to be the Promised Messiah and Imam Mahdi. Such

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ulama expected that as a result of their propaganda, people who had joined his Jamaat would leave him and turn back, also that no more people would join him. But, he said, that after those *fatwas*, by the grace of Allah, Lacs of people had accepted him and had willingly joined his Jamaat. He advised the audience to ponder over the matter unbiasedly. The Promised Messiah further said that if his claim had not been true in the eyes of God, how could so many people join him, in the face of persecution by the religious teachers. He also said that one religious teacher named Maulvi Muhammad Hussain of Batala, who was his class fellow and a friend, became his enemy and toured the whole of India, to persuade the religious teachers of different cities to agree with him in declaring him (the Promised Messiah) as an outcast and an infidle. After getting their agreement and signatures, he said, that Maulvi Muhammad Hussain published it in the form of a "Fatwa" against him, in the hope that its publicity would check the people from accepting his claim as "Promised Messiah".

But by the grace of Allah Almighty, Maulvi Muhammad Hussain's campaign totally failed. The "Fatwa" which he had got signed by all the religious teachers of India did him no harm. Lakhs of people, joined the Ahmadiyya Jamaat.

The Promised Messiah, also said in that lecture that it was Almighty Allah's will and pleasure that he must succeed, because he was commissioned to do this reformatory work by Almighty Allah Himself.

He also told the people in that lecture, that at the time, when he was alone at his small native place "Qadian" no body knew him even in that village, nor any body would come to see him from outside. Almighty Allah informed him at that time through revelations in Arabic, signifying that :

1. People will come to you from far away places.
2. Presents and provisions, will come to you from far-away places.
3. D'ont become worried by the coming of people to you and d'ont become fed up with them.

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He declared at the same time for the information of the audience that these revelations, were published in his book named "Brahin Ahmadiyya" in the years 1882-1884 and that any seeker after truth, could

verify them from that book. He would then assert that the fulfilment of those prophecies was a sure sign of his truth.

He also said in that lecture that according to the Holy Quran there was a close resemblance between the "Ummat" (i.e. followers) of Hazrat Moses and those of Hazrat Muhammad (S.A.W). According to that resemblance, the advent of a Messiah was promised in the Ummat of the Prophet Muhammad (S.A.W.) in the fourteenth century after him, just as jesus Christ was sent in the "Ummat" (i.e. followers) of Prophet Moses fourteen centuries after his death.

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In this context the Promised Messiah, referred to the following verse of the Holy Quran :

انا ارسلنا اليكم رسولا شاهداً عليكم كما ارسلنا الى فرعون رسولا

"Verily, we have sent to you a Messenger, who is a witness over you, even as we sent a Messenger to Pharaoh" (73 : 16)

This humble one, the narrator of these events begs also to state that he had opportunities of accompanying the Promised Messiah (Peace on him) on foot, in his journeys to Gurdaspur. These were performed by him by a carriage called '*Rath*' driven by a pair of oxen or sometime by tongas. We followed the carriage on foot. Gurdaspur was at a distance of 15 miles from Qadian by a Kacha road. He had to appear before the District Magistrate's Court, as respondent in a case of defamation filed against him by an antagonist Maulvi Karam Din of Village Bhin District Jhelum. I was about 16 years old at that time. I was very lucky indeed to get this chance of serving the Promised Messiah and his companions during his stay in Gurdaspur.

I also beg to state that when I was abuot 19 years of age and serving in an office at Lahore, the Promised Messiah (Peace on him) visited it in May 1908. He was to address the Lahore Public in particular and the whole of India in general on the subject how to live amicably with each other and how to promote social harmony.

He was writing that lecture, in order to publish it simultaneosly on the day of its deliverance. But alas during its composition on 26 May, 1908 after a short sickness, he breathed his last at about 4.45 A.M. He was at that time 75 years old. The lecture was published posthumously.

Before his death, the Promised Messiah and his family were staying with Sayyed Muhammad Hussain Shah, a devout disciple and Chemical Examiner in the Government Punjab, Lahore. His house was situated on the Brandereth Road. The room in which the Promised Messiah breathed his last, has been preserved as a monument. It was the month of May and the weather was extremely hot. According to the will of the Promised Messiah the dead body was to be taken to Qadian for burial in the Cemetry named "Bahishti Maqabra". So it was carefully placed in a big wooden box in between camphorated blocks of ice. The box was got booked at the Lahore Railway Station for Batala. It was carried by a train called Pathankot Line Passenger train. The box was taken delivery at the Batala Railway station at about 20.00 hours P.M. A party of his followers at Lahore also accompanied the dead body in the same train, which left Lahore at about 5 P.M. on the same date. To enable the party to carry the box on their shoulders, to Qadian, a distance of 11 miles, two long bamboos were fastend to a Cot (Charpoy). The box was put on it. The party of mourners, carried the box on their shoulders during the night as it was not so hot as the day. They reached Qadian in the early morning.

According to the instructions of elders the body was taken to the Promised Messiah's garden, where it lay in state for sometime so that his followers may see his face for the last time.

The following programme was notified for the information of guests and all concerned at Qadian on 27-5-1908.

1. All the guests will take meal, as usual from Hazrat's Guest House, i.e. Darul Ziafat.
2. After taking food they will say their "Zuhr" prayer in the 'Masjid Mubarak'
3. They will say their 'Asar' prayers in the Promised Messiah's" garden.
4. After 'Asar' prayer, the election of the Successor of the Promised Messiah will be made.
5. The Janaza prayer for the deceased will be offered behind his first Successor.
6. After Janaza prayer, the dead body will be carried to the Cemetry 'Bahishti Maqbara' for burial.

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According to this programme election was held and Hazrat Maulvi

Noor Din was unanimously elected as "Khalifatul Masih" i.e. the first Successor of the Promised Messiah.

Burial

The dead body of the Promised Messiah and Imam Mehdi Hazrat Mirza Ghulam Ahmad of Qadian (peace on him) was buried in the Cemetry named "Bahishti Maqbara" according to his will, published in a small book named "Alwasiat" long before his death in the year 1905. His dead body was buried without a box. It was wrapped, according to the Sunnah of the Prophet Muhammad (peace and blessings of God be upon him), in a white Cotton Coffin. Sand was spread on the floor of the tomb and the wrapped dead body was placed on it. The four sides of the pit of the tomb, were built pucca, by small pucca bricks and lime. After placing the dead body within, the upper side (roof) of the tomb, was closed by bricks and lime. The arched roof of the tomb, was also covered with clay. All the process of burial was personally watched by Hazrat Khalifatul Masih I who, together with the party of his disciples, present, offered the parting prayer at 8 P.M. on 27-5-1908.

Book Review

TRUTH ABOUT AHMADIYYAT (98 Pages).

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By Imam B.A. Rafiq,
Published by the London Mosqu 16 Gressen Hall Road,
South Fields, London, S. W. 18, England.

This booklet written by Mr. B. A. Rafiq, Imam of the London Mosque and Missionary Incharge of the Ahmadiyya Movement in Islam in the United Kingdom is a refutation of a number of objections levelled at the Movement by its detractors. In a lucid and convincing manner, the author lays bare the truth about them, placing them in their factual setting. Some of the objections explained in the booklet, are:

1. The Movement is a tree planted by the British.
2. Ahmadis are agents of Israel.
3. The founder of the Movement reviled Hazrat Isa.
4. The Prophet Massiah has repudiated the Holy Prophet (peace and blessings of God be upon him) by detracting from his status as Khatamunnabiyyeen.
5. The founder of the Movement has forbidden Jehad.

The Founder of the Ahmadiyya Movement in Islam

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By Habib Ahmad M.A.

Towards the end of the 19th Century, in 1889, Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, claimed that he was the Promised Messiah and Mahdi, whose advent had been foretold by the Holy Prophet (s.a.s).

In order to determine the truthfulness of such a claimant according to the Holy Quran (10 : 17) his life prior to his claim should be examined. If he had been upright, truthful and honest in that period, it is highly improbable that he would, suddenly, put forward a false claim.

The Founder's life prior to his claim had been immaculate, pure and flawless. From the very childhood he had devoted himself to the study and service of Islam and most of his time was spent in remembrance of God, reading the Holy Quran and in prayers. His contemporaries testify to it meticulously.

He wrote a great many articles and books to champion the cause of Islam. One of his epoch-making book Braheen-e-Ahmadiyya, was hailed as an excellent exposition of Islam, the like of which had not been produced in the last fourteen hundred years. His life had been so pure and upright that even his bitterest enemies, inspite of their hardest efforts had not been able to find fault with his character.

One of the great signs foretold by the Holy Prophet for the appearance of the Promised Mahdi was that the sun and the moon would be eclipsed during the month of Ramadan at that time. It was a very clear sign and it did appear in 1894. The sign did come to pass, so the Promised Reformer must have also come. But apart from the Founder of the Ahmadiyya Movement in Islam none else claimed to be Mahdi. It is easy to conclude that he was the Mahdi.

Another criterion of the truthfulness of a Messenger of God is that his prophecies are fulfilled. He made thousands of prophecies which came to be true. A few of them are mentioned below.

Lekhram was an adherent of Arya Smaj, A Hindu Sect. He was a sworn enemy of Islam and in the habit of attacking it most degradingly. Inspite of warnings he would not change his attitude. Hazrat Ahmad was extremely grieved on account of his ignoble attacks on Islam. He prayed to God. On receiving revelation from God he prophesied that Lekhram would be no more within six years of his announcement. In answer to it Lekhram also prophesied that Hazrat Ahmad would be killed within three years. Both the Prophecies were given wide publicity. The people anxiously waited for the outcome. Three years passed and no harm came to Hazrat Ahmad. But exactly according to Hazrat Ahmad's prophecy Lekhram was no more within six years. The killer was never found out. It is said that having murdered Lekhram he ascended the roof of the house and disappeared.

The next prophecy is about Alexander Dowie, an American who posed himself as a religious Reformer, a Precurser of Jesus. A great number of people rallied round him. He founded a new city called, Zion. He was also given to the habit of vilifying Islam in a disgustmanner. Hazrat Ahmad warned him but he would not pay heed. Hazrat Ahmad challenged him to hold a prayer-contest for the destruction of the impostor. He did not take any notice ot the challenge. His followers asked him as to why he didn't answer. Intoxicated with pride he said he would not take notice of such insignificant gnats and flies ; if he wanted he would crush them under his feet.

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On receiving revelation from God Hazrat Ahmad prophesied that Dr. Dowie would die within his (Hazrat Ahmad's) life time, thus, testifying to the veracity of Hazrat Ahmad's claim. Dr. Dowie was younger than Hazrat Ahmad and was in a better state of health. When the prophecy was made he was at the peak of his glory. But after the proclamation of the prophecy his downfall ensued. He made a sea voyage for recovery of his health. During his absence his followers found out that he had embezzled huge amounts of public money and squandered it on liquor and women. They deposed him. He filed a suit in the court for his reinstatement but failed. His wife and children also deserted him and he was struck with paralysis. Finally according to the prophecy, he died ignominiously witnin the life-time of Hazrat Ahmad. The American Press admitted that his ruin had been

brought about by the prophecy of Hazrat Ahmad.

Again, more than a decade before the tragic end of Czar Nicholas II of Russia, he prophesied that a time was coming when Czar would be in a miserable plight. When the prophecy was made the Czar had perfect hold on the country and there were no signs of his decline. In 1917 he was overthrown by the revolutionaries. Later, he was imprisoned nnd mercilessly killed.

God revealed to him that He would cause his message to reach the corners of the earth. At that time he was alone, forlorn aud unknown even in his own town. But the Prophecy has now been fulfilled in a spectacular manner. Ahmadiyya Missions have been established all over the world which are propagating true Islam.

In the light of the above he was certainly true in claiming himself to be the Promised Messiah and Mahdi.

Office bearers of Ahmadiyya Community in Sabah, Malaysia

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As per election report, Hazrat Khalifatul Masih III has been pleased to approve the following appointments in Ahmadiyya Community, Sabah, Malaysia for the next term:

The decision may please be intimated to all concerned. May Almighty Allah enable the office bearers to discharge their duties efficiently.

1. President: Alhaji M. Dantalmura H. Yusop
2. Vice President: Mr. Pengiran Ya'kob pengiran Ahmad.
3. General Secretary: Mr. Mohmmad Pangaog,
4. Asst Gen. Secretary: Mr. Julkipleh Habib Jaafar.
5. Secretary for Missionary work: Mr. Mansur Saraban.
6. Treasurer: Mr. Mansor Salim Shah.
7. Asst. !Treasurer: Mr. Winright Biteng
8. Three Information Officers: Mr. Mansur Saraban, Mr. Hassan Taris and Mr. Abdullah Randiman.
9. Three publicity Officers: Mr. Nahlan Haji Damsal Mr. Mansur Saraban and Mr. R. Abdullah.
10. Auditor: Mr. Mustaffah.

Vakil-i-Aala
Tahrik-i-Jadid

AHMADIS AND THE STATE OF ISRAEL

Digitized by Khilafat Library Rabwah

By Imam B. A. Rafiq

Reproduced from his book "TRUTH ABOUT AHMADIYYAT"

Now that British rule has been brought to an end, the opponents of Ahmadiyyat have invented a new charge that Ahmadis are the agents of Israel.

In this context it is worthy of note that the first voice raised against the establishment of Israel was the voice of the Ahmadiyya Community, yet its opponents feel no compunction in charging it with being the agents of Israel. When the question of Palestine was raised in the United Nations, Chaudry Muhammad Zafrulla Khan, a devoted Ahmadi, was enabled by divine grace to deliver a powerful speech on 9 October 1947 in the Committee of the United Nations Assembly that was dealing with the problem, in which he put forward the case of the Palestine Arabs with great ability. The Nawai Waqat of October 12, 1947 commented : The special correspondent of Reuter has reported that after the speech of Muhammad Zafrullah Khan, the Pakistani delegate, the Committee of the general Assembly of the United Nations dealing with the question has been confronted with an awkward situation. Till the delegation of the United States declares its position with reference to the problem, other delegations are not prepared to speak. The United States delegate is not ready to speak till President Truman and the Secretary of State, Mr. George Marshall, and the U.S. delegation itself agree upon a united stand. The Chairman of the Committee, Dr. Herbert Evott, of Australia, expressed his uneasiness at the debate appearing to have arrived prematurely at its end. The U.S. delegate remained sitting silent as if his lips had been sealed. Such a situation is unprecedented in the United Nations. The Pakistani delegate expressed the view of other delegations when in his annoyance he suggested that as leading delegates were reluctant to speak the general debate on the question of Palestine might be closed.

The same organ wrote :

The speech delivered by Zafrulla Khan, leader of the Pakistan

delegation in the Committee of the U. N. General Assembly on the question of Palestine was most outstanding in every respect. He spoke for one hundred and fifteen minutes. When he finished his speech an Arab representative said that this was the best speech on the case of the Arabs and that he had not so far heard any such outstanding statement of their case.

Muhammad Zafrulla Khan devoted the greater part of his speech against the partition of Palestine. During the course of his speech the faces of Arab representatives shone with pleasure. At the end of the speech the delegates of Arab countries shook him by the hand and felicitated him on his glorious speech. A British delegate sent a message to Zafrullah Khan that his speech was outstanding and that he would request to be furnished with a copy of it so that he might study it with great care.

This historic speech of Ch. Muhammad Zafrulla Khan presented the true aspects of the problem of Palestine before the United Nations and the delegations of several member countries made up their minds in persuance of it to vote against partition of Palestine, but thereafter some of them changed their minds under pressure from the Great Powers.

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On 9 December 1947, Ch. Muhammad Zafrulla Khan delivered an address on the subject of Palestine in the Government College Lahore which was reported in the Nawai Waqt of 11 December in the following terms :

Ch. Muhammad Zafrulla Khan, leader of the Pakistan delegation to the Assembly of the United Nations, spoke at length on all aspects of the problem of Palestine. He condemned the resolution of the U. N. General Assembly recommending the partition of Palestine as entirely unjust. Speaking at the Government College Lahore, he expressed great regret that the United States Government procured the recommendation of the United Nations in support of the partition of Palestine by exercising pressure on some of the small powers, members of the United Nations. He said that Palestine had been made a pawn in the election politics of the United States. He pointed out that in the proposed Jewish State to be set up in Palestine, not only will a large Arab minority be subjected to Jewish domination but the economy of the country will pass under international control which would be an illegal development.

He explained that on 26 November it was certain that the resolution could not be carried and its supporters were convinced that it would be defeated, but that at the last moment the voting was unnecessarily postponed to 28 November. The representative of Haiti met him after the voting and with tears literally running down his cheeks made his apology that he had not been left free to vote in accordance with his original instructions. Several other delegates confessed that they had been compelled to vote in support of the resolution under great pressure.

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In view of the powerful advocasy of the Arab cause by Ch. Muhammad Zafrullah Khan, not on this occasion but on every occasion when the question was subsequently raised in the United Nations, can a just person charge the Ahmadiyya Community with being the agents of Israel ?

The problem of Palestine entered on a new phase after first December 1947 when through the joint efforts of the United States and the U.S.S.R., the General Assembly most unjustly adopted its resolution recommending partition of Palestine. Hazrat Mirza Bashirud-Din Mahmood Ahmad Sahib, Khalifatul Masih II, Head of the Ahmadiyya Movement, wrote two strong articles revealing the background of the partition of Palestine. The first of these was published on 28 November and the second on 11 December 1947. In these articles he established clearly that Jewish settlement in Palestine had been carried out under a conspiracy to which the U.S.S.R., U.S.A. and Britain were parties. He pointed out that these great powers appeared to be opposed to each other in pursuit of their political objectives but that they were united in their hostility towards the Muslims and that they had no sympathy with the Arabs and Muslims. He urged the Muslims to stand upon their own legs and that they should put forth every effort to do so.

These revolutionary articles of Hazrat Khalifatul Masih II made a great stir in Syria, Lebanon, Jordan and other Arab countries. The Syrian radio broadcast a special summary of them and thus conveyed their purport to all corners of the Arab world. Leading Arab newspapers like the Al-Yaum, Al-Akhbar, Al-Qabas, Al-Nasr, Sautul Ahrar and H-Urdon etc., published extracts of these articles and unanimously praised and upheld the stand of the writer.

In June 1948 Hazrat Khalifatul Masih II delivered an address

in Lahore in which he strongly urged the Muslims to unite so as to rescue Palestine from the grip of the Zionists. With reference to this address the Al-Shura of Baghdad in its issue of 18 June 1948 observed :

An address by Mirza Mahmud Ahmad

We have received a tract which has been published in Baghdad in which a powerful address of Hazrat Mirza Mahmud Ahmad, Head of the Ahmadiyya Movement, Qadian, is set out which he delivered in Lahore after the setting up of the so-called State of Israel. This address is captioned 'The disbelievers are all one community'. We appreciate the Islamic indignation and Islamic efforts of the people who have published this very useful tract.

The Al-Nahzah of 12 July 1948 wrote :

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We have received a tract which comprises an address of Al-Sayed Mirza Mahmud Ahmad Sahib which he delivered in Lahore. In this address he has urged the Muslims to unite and has drawn attention to the need of solid and effective efforts towards rescuing Palestine from the grip of Zionist criminals and has asked the peple of Pakistan to render immediate help to the Palestine Arabs. Reminding the Muslims of their common allegiance to the Holy Prophet, peace and blessings of Allah be upon him, and arguing from verses of the Holy Quran the speaker has urged them to organise themselves to withstand tne onsets of the Zionists criminals who are being supported by the United States and Communist Russia in pursuance of their interests and special purposes. He has asked the Muslims not to display weakness or distress, but to keep in mind their obligations of Jehad for the upholding of Islam and Muslims.

This is a passing glimpse of the great effort that the Head of the Ahmadiyya Movement, Hazrat Khalifatul Masih II and the devoted member of the Ahmadiyya Movement Ch. Muhammad Zafrullah Khan, put forth in opposing the setting up of the State of Israel. Indeed the truth is that except the Ahmadiyya Community no one else did any solid work in this sphere. Yet instead of appreciating this effort, our Pakistani Muslim brethren have charged us with being the agents of Israel. Is this Islamic Justice ? How will these people face God ?

In this context one argument that is put forward by our opponents is that as the Ahmadiyya Movement maintains a missionary centre in Israel, the Ahmadis are agents of Israel. If this has any substance in it then it is not only the Ahmadis who are to be blamed. Even today in Israel there are several hundred thousands of Muslims. They would also have to be declared agents of Israel. Then there are several Christian missions that are active in Israel. They will also have to be denounced as agents of Israel. The number of Ahmadis in Israel is very small in comparison with the number of Christians and other Muslims in Israel.

The fact is that the Ahmadiyya Mission in Palestine was established before the coming into existence of the state of Israel. At the time of partition it was decided by the Ahmadiyya Movement to continue its mission in Israel for the propagation of Islam and the education and training of the Palestinian Ahmadis who had been left in Israel along with other Muslims. The Ahmadis believe that it would be difficult to resolve the problem of Palestine satisfactorily in the end without converting all the Jews to Islam. Besides it is the duty of all Muslims to present the message of Islam to every non-Muslim. In respect of the non-Muslim population of Palestine, the Ahmadis alone are discharging this obligation. The Holy Quran and the ahadees nowhere forbid inviting the Jews to accept Islam or lay down that Muslims should not enter their territory for the purpose of informing them of the excellences of Islam. It should be remembered that Islam is a universal faith and its message is addressed to all mankind alike. Under the directions of the Holy Quran, the Ahmadiyya Community carries out its obligation of propagating Islam all round the world including the State of Israel. This cannot be open to any objection.

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The Holy Prophet, peace and blessings of Allah be upon him, addressed letters to Christian rulers, inviting them to accept Islam. He sent a delegation of Muslims to Ethiopia and directed them to settle there and carry on the propagation of Islam. The Ahmadiyya Comunity is following in the footsteps of its master, peace and blessings of Allah be upon him.

Ahmadiyyat in Ghana

Digitized by Khilafat Library Rabwah

By Mr. Abdul Wahaab Adam

Amir and Missionary incharge, Ahmadiyya Muslim Mi sion Ghana.

An index to the contribution of the Ahmadiyya Movement to the educational, social, moral and spiritual development of Ghana is eloquently expressed by a candid contributor to the *Daily Graphic* when he wrote :

> It is true that but for the Ahmadiyya Movement which has chalked significant successes, particularly in the educational, social and religious fields, the image of Islam would have been dragged very low by the people who adhere to Islam merely for fortune seeking. The fact that the "Alhaji" title is beginning to acquire derogatory connotations in the country is one evidence."
>
> (Daily Graphic, Thurs. Sept. 28, 1978. No. 8690)

There is no gainsaying the fact that Islam is the best and most practical solution to the problems facing mankind today. In fact it is the only hope for humanity.

Yet the image of Islam was being "dragged so low" that adversaries of Islam were exploiting the situation to their advantage.

Muslims who were at one time the torch-bearers of learning came to consider the acquisition of secular knowledge and the sciences as opposed to Islam.

Similarly they had been expressly charged with the responsibility of preaching the message of the Holy Quran but they brought themselves to believe that the Holy Quran is not to be translated into any other language, not even in mosques !

Indeed they limited the utility of the Holy Quran, a complete code of life, to the making of talismans and love charms !

These are only a few of the erioneous ideas held by the generality of Muslims in Ghana which had made them dormant, lethargic and backward before the advent of Ahmadiyyat in that country. Islam and Muslims were associated only with ignorance, and superstition.

Muslims were, therefore, an easy prey to the Christians who had

the full weight of Western Christian powers thrown behind them. They founded schools and hospitals where an *Ibrahim* would have to become *Abraham* before he was granted admission ! By the grace of Allah, true to its claims, the Ahmadiyya Movement has now completely changed the tide in favour of Islam.

Holy Quran :

The Ahmadiyya Movement is so identified with the publication and dissemination of the message of the Holy Quran that more often than not letters addressed simply as "Holy Quran, Accra" are straight away directed by the postal authorities to the Headqurters of the Ahmadiyya Muslim Mission !

When owing to foreign exchange difficulties it was not possible to order copies of the Holy Writ from abroad, a keen seeker after the truth was told that the Holy Quran with English translation was not immediately available. Upon this the man asked in disappointment : "If the Holy Quran with English translation is not available at the Ahmadiyya Muslim Mission then from where else could one obtain a copy ?"

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The man was right. The Ghana Mission has been compelled to obtain special permission from its International Headquarters to publish the Holy Quran with English translation locally so that, copies of the Holy Book should become accessible to everybody in this country.

Conversion

Preaching of Islam which had hitherto been considered an anathema has been so vigorously pursued by the Ahmadiyya Movement that even the critics of Islam bave openly admitted that :

> "In Ashanti and the southern parts of the Gold Coast (now Ghana) Christianity to the present time holds the advantage. But in some parts of the south, particularly along the coast, the Ahmadiyya Movement is making great gains. The popular hope that the Gold Coa t would soon become Christian is in greater danger than we think."
>
> (Christ or Muhammad p. 3-4)

Mosques

Owing to the fact that the heart of every Ahmadi is saturated with implicit faith in Allah, each Ahmadi considers the construction

of mosques "where the name of Allah is most commemorated" as a duty deserving of the highest reward.

No wonder, therefore that through the efforts of Ahmadis, over 200 Mosques, many of them huge and of magnificent moorish architecture, have been constructed in Ghana.

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Only this year the number of Ahmadi mosques in Ghana have been augmented by those of Esim, Techiman, Adukrom, Manso Gurpisi and Tumu.

Education :

Contrary to the then prevailing concepts of Muslims in Ghana the pioneer Missionaries of Ahmadiyya Movement realized the need of education both religious and secular, for the full mental, social, and moral development of Muslims.

Amid severe vilification they founded the first recognized Muslim Primary School at Saltpond in the year 1922 which later grew into a Middle School. Until 1970, the Ahmadiyya Educational Unit ran successfully and efficiently, nearly 50 Primary and Middle schools and a Secondary School in different parts of the country.

Besides, the Movement runs a Missionaries Training College at Saltpond from where Muslim Missionaries.are recruited for the whole of West Africa.

Leap Forward Scheme :

After his historic and epoch making West African visit Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, the Spiritual Head of the world-wide Ahmadiyya Movement initiated a scheme of expansion of the social services programme of the Movement in West Africa.

Today, the Ahmadiyya Movement in Ghana runs seven (7) Secondary Schools in Ghana six (6) of which are run under the Leap Forward Scheme. Quite a number of these schools have made an indelible mark on Ghanian education by scoring 100% passes in the West African certificate of Education examinations.

Besides, under the *Leap Forward Scheme*, the Movement runs four hospitals in Swedru, Asokore, Kokofu and Techiman.

These social services of the Movement have been extolled by both the leaders and the Ghanian public as a laudable contribution to the social development of the country.

Here, only one quote will suffice :

"The fact that a Ghanian has been appointed head shows that the Ahmadiyya Mission in this country has reached its full maturity.

The Mission has proved to have some progressive ideas. This is demostrated by its educational activities and other social performances. It has established a number of elementary and Secondary schools in several parts of the country. It also manages clinics or hospitals.

The Ahmadiyya Muslim Mission by its educational activities has been able to produce some good scholars who are participating in the training of the country's youth or participating in other social activities."

(Pioneer Editorial, Thursday, January 9, 1975)

The Guidance

The Ahmadiyya Movement publishes the first and the only Muslim newspaper in Ghana, *The Guidance*. Founded in the late fifties the paper was officially launched by the then Commissioner for Information Col. C. R. Techie-Menson in 1975. The paper has greatly improved in format and content and is now ranked among the national journals in the country.

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Its editorial opinion is greatly cherished by the Ghanian public and is broadcast by Radio Ghana for the benefit of the people of the entire Republic.

Television Programme

The Ahmadiyya Movement has also been afforded the unique opportunity to show the beauttes of Islam by having been offered air space in the programme popularly known as *Meditation*.

The last of the T.V. programmes for the day, it is meant to dilate on man's purpose on this earth and kindle in the viewer consciousness of man's obligation to his Creator and mankind.

Organizations :

Apart from the fact that the estimated 500,000 strong Ahmadiyya

Movement in Ghana is a well organized community pursuing a clear and definite programme, all the wing organizations such as the *Lajna Imaillah, Ahmadiyya Women's Association, Majlis Khudamul Ahmadiyya, Ahmadiyya Youth Organization and Ansarullah, Ahmadiyya Elders Association* have also been organized on sound footing and are, in their respective spheres, actively engaged in the propagation of Islam.

Not long ago Muslim divines in Ghana had considered soccer, the football game, as anathema because it was believed that a ball represented the head of the prophet Yahya,on whom be peace, and so it was disrespectful to the prophet to play football! To explode this erroneous and ridiculous belief, unjustly attributed to Islam, the Ahmadiyya Movement has, under the auspices of the *Majlis Khuddamul Ahmadiyya*, established a footbal team which is captained by no less a person than Mr. Malik Jabir, an Ahmadi footballer of international fame, and once captain of the *Black Stars*, Ghana's National team.

The ties of unity and brotherhood that bind members of the Ahmadiyya Movement and their determination to make Islam dominant find their most eloquent expression in the circuit, regional and national conferences held by the Movement and its wing organizations and the monetary sacrifices that are made on these occasions.

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At the Regional Annual conference held at Wa (Upper Region) early this year, no less than c 130,000.00 were realized, within hours, for the propagation of Islam !

New Headquarters

The Ahmadiyya Movement Ghana, has already commenced the construction of a multi-storeyed Mission House and offices complex in the Ghanian capital estimated to cost 1.5 million cedis, to house the Movement's new national Headquarters.

contrarily, the general apathy and lethargy of non-Ahmadi Muslims in Ghana and their disunity, intolerance and internal bickering which have frequently degenerated into violent clashes and blood baths in mosques and public places have constantly come under severe criticism in the editorial columns of esteemed and influential journals in Ghana.

For instance, *The Ghanaian Times* has had occasion to comment editorially :

"Ghanaians are too familiar with frequent and violent clashes that erupt among Muslims over such disputes to treat this issue with indifference.

As it very often occurs, such verbal exchanges and acrimonies develop into bloody combats with very unpleasant and, indeed disturbing results.

It is for this reason that we must draw attention to some homely truths.

Here in Ghana, professed Christians are as many as there are churches and sects. Yet, no internal or sectional quarrel has been known to travel to the lengths that have become characteristic of the Muslim religion.

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Throughout the years, there have been the quality of peace and safety among Christian churches that should normally be associated with any spiritual indulgence.

On the contrary, history is replete with cases of assault and battery taking place in mosques resulting sometimes in the loss of lives.

To say the least, the peace and quietude of the country have often been assailed by many violent incidents of Muslims emanating from conflicts that should not concern any one else but Muslims themselves.

The country expects that such situations do not recur particularly when we are on the threshold of a purposeful economic adventure.

We, therefore, appeal to the leaders and the entire followers of the Muslim religion to spare us any situation that can mar the peace of the nation and disrupt in any way the efforts for orderly economic and social growth.

Whatever differences they may have should be settled amicably in an atmosphere that is becoming of a religion. Ghana can no longer afford violent conflicts and bloodshed in the name of a religion."

(Ghanian Times, 29-12-1978)

Similar opinions have been expressed in the editorial columns of the Pioneer and other dailies of Ghana.

Thus, the organization of the Ahmadiyya Movement into a well knit, cohesive and dynamic Islamic religious force and its ever expanding social services to the Ghanaian society have made the Ahmadiyya Move- an oasis of dynamism and beneficence in a wilderness of chaos and confusion.

Image of Pakistan

The Ahmadiyya Movement was first introduced to Ghana by Indian (now Pakistani) nationals and there is no doubt that these dedicated and selfless nationals of Pakistan have contributed immensely to the progress of the Movement in Ghana. It is not surprising, therefore, that the social, moral and spiritual contribution of the Ahmadiyya Movement to Ghana is generally associated with Pakistan.

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This fact has tremendously enhanced the image of Pakistan in Ghana. Only two examples may be cited as illustration :

A contributor to the popular and influential Ghanaian daily, *The Pioneer* wrote :

"We have been witness to the efforts made by the Pakistanis, Americans, English and other nationals to assist in educating the masses. Most of them have even stepped up their assistance at this time of exodus of our teachers.....Pakistan can boast of the numerous Ahmadiyya institutions. The English, Canadian, American, German, Scottish, to mention a few have contributed immensely to our educational and economic welfare. They, however do not boast of anything. Yes, humility belongs to the great.

(The *Pioneer* Friday, August 25, 1978)

It would be seen that in the above lines, thanks to the efforts of the Ahmadiyya Movement, Pakistan has been placed on top of the list of nations that are contributing to education in Ghana,

Finally, I end this article with the glowing tribute paid to Pakistan by no less a person than Mr. Justice Azu Crabbe, former Chief Justice of Ghana, Speaking on "The Rule of Law in Developing countries" at the Third

Pakistan Jurists' Conference held in Karachi, from December 8 to December 12, 1976, Mr. Justice Azu Crabbe, the Justice of Ghana observed:

> "It is I believe a curious, but welcome and fruitful fact that, for two countries so distant, our relations in the recent past have been so richly intensified by contacts of a social nature in the fields of law and religion. Three years ago we were the happy beneficiaries of the company of another illustrious son of your country, Sir Muhammad Zafrullah Khan, lawyer, statesman, and religious leader. Long before that, in the field of spiritual development, our people have benefited inestimably by the ever-expanding influence of the disciplined study of Islam by the active self-sacrifice of energetic Islamic teachers of the Ahmadiyya sect of your country, whose activities have borne rich fruit in the quality of a large number of educational institutions founded and operated by this movement; and whose products, true and sober products of the wisdom of the Prophet, are making rich and ever-expanding contributions to the spiritual life of our large Islamic populations".
>
> (The Third Pakistan Jurists, Conference, 1976, published by the Pakistan Bar Council p. 77).

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Reading what the learned Chief Justice had said, one cannot help acknowledging the immense contribution the Ahmadiyya Movement has made to the enhancement of the image of Pakistan in influential circles in the West African Republic of Ghana.

And our last cry is "All praise is due to Allah, the Lord of all the worlds."

A round-up of conventions held by the Movement's Missions abroad

Digitized by Khilafat Library Rabwah

By Nur-ud-Din Muneer M A.

GHANA

Gnana Ahmadiyya Community celebrated its 52nd Annual Convention in Saltpond in the first week of January 1978. More than 15000 men and women participated. They had come from the remotest corners of the country. Delegations from the U.S.A., and Nigeria also joined. Pledges were given to offer every kind of sacrifice in the cause of Islam. Blessings of God were invoked constantly on the Holy Prophet (peace and blessings of God be on him).

High officials of the Ghanian Government also addressed the convention and paid glowing tributes to the services of the Movement in advancing education and promoting peace and prosperity in the country.

In northern Ghana the Local Ahmadiyya Communities held their regional conference. Some nine Lakh of Rupees were collected for furthering the cause of Islam.

NIGERIA

The Ahmadiyya Commnnity in Nigeria observed its 28th Annual Convention in Lagos on March 10 to 12, 1978. Ahmadis, from every corner of the country joined it in teeming numbers. A sum of one Lakh (cedis, Nigerian Pound) was donated by the participants towards the Fund for Tablighi Islam. Fifty persons joined Ahmadiyyat on this occasion. Plans were approved for building 10 new mosques in the next year and for installing a modern printing press.

SIERRA LEONE

The Ahmadiyya Community in Sierra Leone also celebrated its 28th Annual Conference in Bo on March 10-12, 1978. The participants were so numerous that the Hall was unable to contain them and many of them had to stand outside it. The messages received from Hazrat Khalifatul Masih and from Vakilut Tabshir, Tahrik-i-Jadid were read out in the conference.

Hazrat Khalifatul Masih had stressed the need of accelerating the Movement's activities in making Islam prevail over all other religions. Adverting to the sad condition of present-day humanity, he had said that despite his unprecedented progress in Arts and sciences, man was without peace. The reason was that he had broken his link with the Almighty God. Reminding the community that it was their duty to establish that link again he had enjoined upon them to streamline their activities for achieving this object.

Digitized by Khilafat Library Rabwah

Another highlight of this Jalsa was the night session in which speeches in 18 languages were made in exposition of Islam. This programme was highly applauded by the audience.

GAMBIA

The annual convention of Gambian Ahmadiyya Community took place in Bathurst on March 26, 1978. A delegation of Ahmadis from Senegal also participated. Six persons joined the Movement.

TANZANIA

Some 3000 Ahmadis attended the Annual Convention held in Dar-es-Salaam on July 30, 31 and August 1. Nine persons joined the Movement on this occasion.

FIJI

The Annual Convention of Ahmadiyya Communities in Fijji was held on December 25, 1977 in Fazle Omar Mosque in Suva, the capital. Five hundred Ahmadis participated. A portion of the mosque and library which is being built at a cost of Rs. 150,000 was inagurated on this occasion. Fijji Times and Radio gave full coverage to the event.

MAURITIUS

The Annual Convention of the Ahmadiyya Communities in Mauritius was held in Rose Hill on November 5 and 6 1978. More than 3000 Ahmadis attended. Daily Tahajjad prayers were regularly offered. Radio, Television and the local press covered the convention fully.

SURINAME (South America)

The third Annual Convention of the Ahmadiyya communities took place on December 25 1977 in the Ahmadiyya mosque situated in its capital, Para Mayo. Delegations from Guyana and Trinidad also participated. Ahmadi Women Association (Lajna Imaillah) celebrated their Ijtimaa separately.

CANADA

The Ahmadiyya Communities in Canada celebrated their second Annual Convention in Toronto on July 2, 1978. Delegations from the U.S.A. and the United Kingdom also participated. Chaudhry Muhammad Zafrullah Khan, Ex-President, International Court of Justice and Sahibzada Mirza Tahir Ahmad addressed the congregation. Books on Islam were exhibited.

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SRI LANKA

The Ahmadiyya Communities in Sri Lanka observed their Annual Convention on April 16, 1978 in Colombo. Messages received from Hazrat Khalifatul Masih III and from Vakilut Tabshir, Tahrik-i Jadid were read out.

ENGLAND

Ahmadiyya Mission in England held an Interational Conference in London on June 2 to 4, 1978. Its proceedings were reported in "Tharik-i-Jadid" issue of July and August. Hazrat Khalifatul Masih himself participated in the moot. The idea that Jesus had not died on the cross but had been brought down from it alive was given the wideet possible publicity. According to the estimates prepared by IAIN ADAMSON AND PARTNERS, 143 Fleet Street, London E.C 4, the message broadcast in the conference and as covered by the communication media in different parts of the world (press—Radio—Television) must have reached as many as 144,687,077 people.

INDONESIA

Indonesian Ahmadis held their annual conference on November 25 to 27, 1977, in DJakarta. Plans were approved for propagating Islam

with added zeal. Budget estimate with a 15% increase in the last year's budget was sanctioned. A committee was appointed to revise the translation and commentary of the Holy Quran in Indonesian language. 156 persons joined the Movement.

THE U. S. A.

The Ahmadi Communities in the U. S. A., celebrated their 31st Annual Convention in July in Dayton. The Mayor of Dayton welcomed the guests. Steps were considered to streamline the missionary activities of the Jamaat in the U. S. A.

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WEST GERMANY

The 3rd Annual Convention of Ahmadis in Frankfurt was held in December 1977. Delegations from Norway, England and several other European countries consisting of 108 Ahmadis participated. The attendance in the convention came to 300 members. The missionary work was reviewed and plans considered to further the cause of Islam.

JAPAN

Ahmadiyya Mission in Japan was re-started in 1969. On December 5, 1978, Ahmadiyya Missionary presented a copy of "Arabic-the Mother of all Languages by Sheikh Muhammad Mazhar", to His Imperial Highness, Prince TAKAHITO MIKASANOMIA, younger brother of the Emperor of Japan. The Prince, who himself is a scholar of Arabic and has written a good number of essays on Arab civilization and culture, showed keen interest in the book.

KENYA

Ahmadiyya Mission in Kenya is actively disseminating true Islamic teachings. Swahili Translation and commentary of the Holy Quran published by this Mission has gone a long way in reforming beliefs of Muslims. For instance learned scholars are now conceding that Jesus Christ died a natural death on this earth while formerly they stuck to the old idea of his ascension to heaven and his being still alive there. A fatwah has recently been given to this effect by the chief Kadhi of Kenya, Sheikh Abdullah Saleh Farsy, as given below.

CHIEF KADHI'S VERDICT ON JESUS'S DEATH

Maulana Muhammad Munawar Chaudhri, Amir and Missionary,
E. A. Ahmadiyya Muslim Mission.

The Chief Kadhi of Kenya, Sheikh Abdalla Saleh Farsy, has issued his verdict concerning the death of Jesus Christ. He was asked by a sunni Muslim of Mombasa, Mr. Ismail Abdalla, whether Prophet Isa, Peace on him, was dead or alive.

Writing in a Swahili Journal published quarterly under the auspices of Anjuman Himayat Islam, Nairobi, the Chief Kadhi replied :

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"It is more correct to believe that he died as explained in chapter AL-IMRAN, verse 144 and chapter AL-ANBIYA', verse 34. While translating the word "INNI MUTAWAFFIKA" used for Prophet Isa, the same is written in Sahihul Bukhari, part III, page 79. Imam Malik has said likewise as reported on page 286 of Majmaul Biharul Anwar, vol. I. Imam Muhammad Al-Ghazaly has expressed the same opinion on pages 37 and 44 of his book NADHARATUN FIL QURAN.

"What has been rejected by the Holy Quran is the idea of his being killed or suffering death on the cross."

The editor of the journal SAUTI YA HAKI (The Voice of Truth) which is published from Mombasa is Sheikh Muhammad Qasim Mazrui, the Ex-Chief Kadhi of Kenya.

The verdict was published on page 6 of the October 1976 issue of the Voice of Truth.

SPAIN

ISLAM has a glorious past in Spain. For more than 7 Centuries it kept the torch of knowledge burning in the country. Scholars from all over Europe came to Cordova for enlightenment. Ahmadiyya Mission was started in it in 1946. It has produced very valuable literature on Islam in Spanish Language. Once again Islam is striving to win the hearts of its people.

Your Questions About Islam and their Answers

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If our readers have any questions about Islam they may send them for answer to the Editor.

(By Nur-ud-Din Muneer M.A.)

Question: I am a student of Gordon College Rawalpindi which was a Missionary College before nationalization. Our Christian friends often invite us to talk on issues concerning Islam and Christianity, especially on Christ's atonement for the sins of humanity and for its redemption. Please let us know what Islam says about it. (Shahid Muhammad Malik, 127-C Sabzazar Rawalpindi).

—: o :—

Answer: The Christian doctrine of Atonement means that Jesus Christ, who, according to them, though born to Mary as other human childran are born to their mothers, was the son of God: God Incarnate and Innocent. (How Sacrilegeous! On the one hand Christians say that God is Independent, All-Powerful, Perfect, Omniscient and All-Good. On the other they profess that a weeping and crying issue of Mary, frail and feeble, depending for his sustenance on others is God. God forbid!) He died on the cross and by offering his sacrifice in this manner expiated the sins of mankind. In consequence of it, any person who subscribes to this belief will be forgiven and not punished for his sins, howsoever heinous and culpable they might be. They further hold that such a great sacrifice could be offered only by Christ, for he is the only Innocent person out of the whole lot of mankind. The reason being that he was not born of the seed of any man and so did not inherit the original sin, i.e., the sin committed by Adam and Eve to which every other person is a heir. (According to Bible Eve was the bigger culprit, so Jesus should at least inherit the sin through his mother).

The need of this doctrine as put by Christians is that man is sinful; is apt to do wrong and disobey God. So God Almighty, in pursuance of His attribute of Justice must punish him and throw him into hell. But God is also Merciful and

His Mercy demands that man be saved. Confronted with this dilemma, God solved it by offering the sacrifice of his only son, Jesus Christ, who by his sacrifice made it possible for Him to forgive His creatures and to admit them into His paradise without violating His attributes of Justice and Mercy. As refutation of this doctrine, we will take for the present an argument deduced from the Bible, which potently proves its falsity.

The Bible concedes that man has inherited sin from his parents Adam and Eve and the punishment it prescribes for this sin is that man will earn his bread by the sweat of his brow and woman will bring forth children in sorrow. (Gen, 3:16,19). Now if, as Christians claim that their sins have been atoned by Jesus, they should be spared this punishment. Every believing Christian man, should have no need to sweat for earning his bread and also every Christian woman, should bear her children without undergoing its travails. But we find that they are in no wise exempted from it. They taste this punishment just like other people. Every man eats his bread by the sweat of his brow and every woman suffers the pangs of child birth. So the punishment for the original sin which was to be meted out to humans in this world is equally operative on them. Then how is the doctrine of atonement going to help them in securing their pardon. The God of Bible has shown clearly that this doctrine is not going to save them from His punishment in this world. How they are then sure that He will forgive them in the next? They should profert some solid proof that He will treat them differently on the Doomsday. Merely to claim something is not equal to its being a fact.

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Further, the laws of punishment ordained by God about man's sins and crimes are as operative on Christians as they are in case of other people. If Christian men and women make them liable to contract some venereal disease by their own wrong doing and breaking the relative law, they do contract it and God's punishment seizes them as it seizes other people. The doctrine of atonement does not come to their rescue and they suffer as acutely as their sin is great. If faith in Christ's sacrifice makes no difference in this world regarding the infliction of punishment, then there is no justification to believe that it will prove efficacious in the next world.

This argument may still be carried further. There is no limit placed on the application of the doctrine. The stress is on the forgiveness of all sins through faith in Christ's sacrifice. The question would then arise why Christian courts punish millions of Christian offenders daily and confine them to jail. Should they not do what their God has already done? Logically they should. So if they do it not, it shows clearly that they hold this doctrine to be false.

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We may take another aspect of this argument. The purpose of all religions is to purify humans, to wean them from evil thoughts and to enable them to walk in the ways of righteousness. This is also the purpose of Christianity. Now we can very well see what effect this doctrine has produced on the hearts of its votaries. Instead of chastening them it has made them grossly licentious. The effect is very glaring. Christendom has no fear of God. Crimes and sins are done without any compunction. It is not a thing which needs any proof. It is absolutely obvious. We need not go into details. However, it does not mean that the followers of other religions are very righteous and innocent. Many of them are also in the same boat. But there is a difference. Christians say that by mere faith in the sacrifice of Christ their sins are forgiven. If so their practical lives should give its demonstration. If their hearts be chastened; if they pursue the path of virtue; if they show deeper faith in God and endeavour more zealously to obey His Commandments, we could assume that the doctrine of Atonement has really reformed them. But when they are as immersed in heinous sins as any other people, how can they claim that the doctrine of atonement is going to save them. If it has not saved them here in this world, it can never save them in the next. The fact is that the doctrine of atonement is an empty claim without any substance.

The above discussion is based wholly on Christian beliefs. Islam does not at all contribute to the idea of vicarious atonement. According to it Christ did not die on the cross. So there was no atonement and no resurrection. But we will come to that by and by.

(To be continued)

Accept My Prayers, O God

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By Mrs. Sayyarah Mukhtar

My heart is in aches; it knows no peace
I wait and wonder; but my anguish does not cease.
I pause and ponder; but my grief finds ro release!
My God, to Thee I entreat in sore distress!
To my soul's injuries that painfully bleed, apply thy balmy redress.

The clouds of sorrow are gathering with speed,
Upon the firmament of my life; let the rays
of your Mercy dispel the gloom of my days.
Let this wild world and its mazy ways.
Its labyrinthine paths to me be made clear
This wilderness of trials, I may cross with gladsome cheer.
Lead me to the path of Righteousness
of those who are promised Heaverly glory and Bliss.
And, not upon the path of those who were cursed with thy fury and wrath!

Nor, those who were led astray
By Satan's schemes and were under his sway.
Thine enemies are gathered against thee; they roll in sin and vice
In rude arrogance; they revel and rejoice.
They tease and blaspheme the souls of thy Choice!
Show some miracle and with thy Divine Voice!
Make clear to their ear the Devil's Device!
They defame the sacred name of thy
Religion; and without any shame!
They accuse the prophet and lay blame.

Accept my Prayers; and listen to my call.
My soul is weary; I stumble, I fall
O God; for thou art styled the Lord of All.